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MISSISSIPPI
BAPTISTS

Voters to consider initiatives on Nov. 2

WASHINGTON (BP and local reports) — Voters in 50 states will go to the polls November 2 not only to decide key U.S. House, U.S. Senate, and gubernatorial races, but also to have their say on dozens of ballot initiatives that will have an impact on everything from health care to medicinal marijuana to payday loans. In Mississippi, no measures have been certified for the November 2 statewide ballot. Following are a selection of some of the highest-profile and most interesting initiatives from around the country:

Gambling

In Maine, voters will decide whether to allow a casino to be built in Oxford, Maine. A "yes" vote on what is known as Question 1 would allow the casino. A "no" vote would prohibit it.

Global Warming

In California, a landmark global warming law could be repealed until employment rebounds. Proposition 23 would roll back California's Global Warming Solutions Act of 2006 until state unemployment, currently well above the national average at 12.3%, is 5.5% or less for four consecutive quarters. Prop 23 supporters say the global warming law will lead to higher unemployment and energy costs, while opponents say the law is needed to reduce gas emissions in the state.

Health Care

Voters in three states — Arizona (Proposition 106), Colorado (Amendment 63) and Oklahoma (Question 756) — will consider initiatives that if passed would undercut key provisions of the federal health care law, particularly by preventing individuals from being forced to participate in any health care plan. Critics of the initiatives say the initiatives, even if they pass, cannot override federal law.

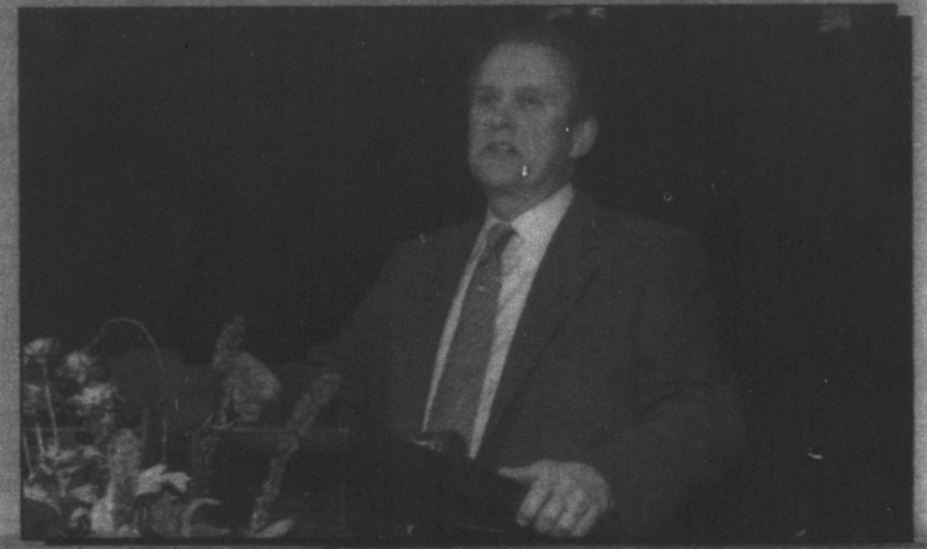
Hunting/Fishing

Arizona (Proposition 109) Arkansas (Issue 1), South Carolina (Amendment 1) and Tennessee (amendment is unnumbered) will decide whether to amend their respective state constitutions to make hunting and fishing a constitutional right.

Marijuana

Californians will consider whether to pass Proposition 19 and make the state the first to legalize the growth, sale, and recreational use of marijuana. If Prop 19 passes, individuals will be able to possess up to one ounce of marijuana and to grow their own pot. Opponents say passage of Prop 19 will lead to an increase in usage of marijuana, particularly among teens, as well as a spike in drugged drivers. Workplaces would be prohibited from screening for marijuana usage — something that could have a dramatic negative impact on public transportation.

175th MBC in session



Gary Richardson, president of the Mississippi Baptist Convention and pastor of North Oxford Church, Oxford, gavel into session the 2010 annual meeting of the Mississippi Baptist Convention on the morning of October 26 in the worship center of First Church, Jackson. Details of the annual meeting will be published in next week's issue of The Baptist Record. (Photo by William H. Perkins Jr.)

Medicinal Marijuana

Arizona (Proposition 203) and South Dakota (Initiated Measure 13) citizens will decide whether to legalize medicinal marijuana. It is legal in the District of Columbia and 14 states, including in Oregon, where voters will consider Measure 73, which would allow farmers to grow marijuana and operate dispensaries to sell it. Critics say medicinal marijuana only opens the door for the legalization of recreational use of marijuana. They point to California as an example.

Payday/Title Loans

In Montana, citizens will decide whether to limit the annual interest rate that payday and title loan businesses can charge. If Initiative 164 passes the rate would be limited to 36%, a rate the businesses say will force them to shut down. The current rate is 400%. Supporters say the short-term loan businesses prey on the poor and cause people to go even further in debt. Other states, supporters say, should follow their lead.

Personhood

For the second straight general election, Colorado voters will consider whether to expand the definition of "persons" to include all pre-born children. If Amendment 62 passes, the state constitution would be amended to define a person as "every human being from the beginning of the biological development of that human being." Although a similar initiative lost in 2008, supporters say their chances are

better this year with an apparently more conservative electorate going to the polls.

Tobacco

South Dakota voters will take up Referred Law 12, which if passed would broaden the statewide smoking ban to include restaurants, bars, package liquor stores, casinos, and video lottery establishments.

Name Change

Rhode Island's official name is, "State of Rhode Island and Providence Plantations." If Question 1 passes, it would change simply to "State of Rhode Island." Supporters say the plantations reference is an unwanted reminder of slavery. Opponents say the plantations name predated slavery in Rhode Island and that the word plantations is simply a reference to the original settlements in and around the Providence area.

Recall

Illinois voters will consider changing the state constitution to allow California-style gubernatorial recalls, following the embarrassing controversy over former Gov. Rod Blagojevich who was recently convicted of crimes while in office. If the recall amendment passes, a governor could be recalled if 30 legislators — 20 state representatives and 10 state senators — sign on. Half of the 30 would need to be from the governor's own party. If that happens, voters could begin collecting signatures to place a recall effort on the ballot. Critics say Illinois has set the bar too high to recall a governor.

Pastors panning President's performance

NASHVILLE, Tenn. (BP) — A new survey by LifeWay Research indicates that 61% of Protestant pastors disapprove (47% strongly) of President Barack Obama's job performance. They also remain opposed to pulpit endorsements of political candidates.

The survey, conducted by phone Oct. 7-14, found that 30% of Protestant pastors approve of the president (14% strongly) and nine percent are undecided. Among Americans at large, however, Gallup reported Oct. 21 that the president's average seventh-quarter approval rating stands at 44.7% — its lowest point since Obama took office but still significantly higher than among Protestant pastors.

Perhaps not unexpectedly, the president's approval rating is higher among Protestant pastors who self-identify as Democrats. Forty-seven percent of them strongly approve of his job performance as compared to only three percent of pastors who regard themselves as Republicans and 10% of Independents.

Additionally, differences emerged between pastors who consider themselves as evangelical and those who self-identify as mainline. Fifty-five percent of evangelical pastors strongly disapprove of Obama's job performance compared to only 34% of mainline pastors.

These current approval numbers echo the amount of support Obama had from pastors going into his election, shown by an Oct. 30, 2008, LifeWay Research survey examining Protestant pastors' voting intentions. At that time,

20% of Protestant pastors indicated they intended to vote for Obama, 55% planned to vote for Republican candidate John McCain, and 22 remained undecided.

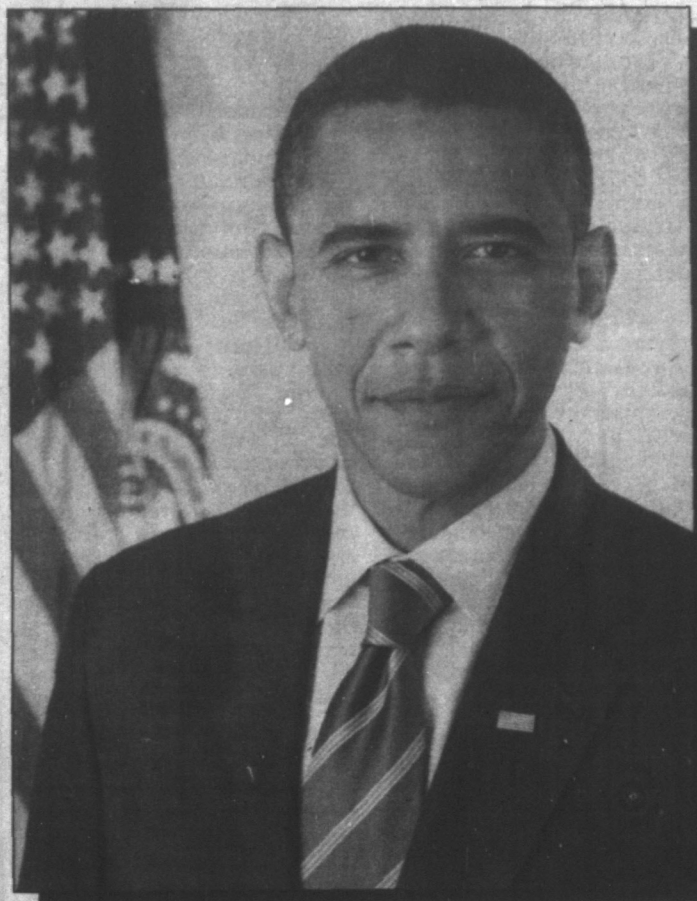
"If half of the undecideds eventually broke for Obama, he would have earned about 315 of pastors' votes," said Ed Stetzer, vice president for research and ministry development at LifeWay Christian Resources of the Southern Baptist Convention. "Today, the president has 30% of Protestant pastors approving, at least somewhat, of his job performance."

"If voting intentions and job approval measure similar things, the president hasn't made many friends in the pulpits of America's churches throughout the first year and a half of his presidency," Stetzer said.

Although Protestant pastors clearly maintain personal political opinions, 84% disagree (70% strongly and 14% somewhat) with the statement, "I believe pastors should endorse candidates for public office from the pulpit."

For comparison, LifeWay Research found in a June 2008 survey that 75% of American adults disagreed (59% strongly) with the statement, "I believe it is appropriate for churches to publicly endorse candidates for public office." Also in the October 2008 study, less than three percent of Protestant pastors agreed that they had publicly endorsed candidates for public office during a church service that year.

"We know that pastors have strong feelings when it comes to political candidates and their



Obama

job performance," Stetzer said, "but each week when they step into public pulpits in front of sometimes thousands of congregants, the vast majority of those pulpits remain silent on advising others how to vote."

Party affiliations again reveal differences in opinion on this issue. Among pastors who call themselves Democrats, 84% strongly disagree, as compared to 61% of Republicans, that political endorsements should be made from the pulpit.

Also, mainline pastors, at 79%, are more likely than evangelical pastors, at 65%, to strongly disagree that endorsements should be made from the pulpit.

The LifeWay Research study among Protestant pastors was conducted by phone

Oct. 7-14. Churches were selected randomly and each interview was conducted with the church's senior pastor, minister, or priest.

Size of church was controlled through interview quotas and church location through statistical weighting to represent all Protestant churches. The sample of 1,000 provides 95% confidence that the sampling error does not exceed +3.2% for the total sample.

Margins of error are higher in subgroups. The 2008 voting intentions survey was conducted by phone in October 2008 among 864 Protestant pastors, and the June 2008 survey of Americans included 1,208 adults randomly selected throughout the country in proportion to population.

Prop 8 in crosshairs

NASHVILLE, Tenn. (BP) — The outcome of the gubernatorial and attorney general races in California could affect the future of Proposition 8, the state's voter-approved constitutional amendment that banned same sex marriage. If a Republican wins either race, he or she could change the course of the case, which could then have implications nationwide. A federal judge ruled in August that the law violates the U.S. Constitution's equal protection and due process clauses. The U.S. Ninth Circuit Court of Appeals now is reviewing written arguments and will hold a hearing in December. In the governor's race, Republican Meg Whitman has said the state should defend Prop 8, while former Governor Jerry Brown, the Democrat candidate for governor and currently the state's attorney general, has chosen not to defend the measure. In the attorney general race, Republican Steve Cooley has promised to defend Prop 8, while his opponent, Democrat Kamala Harris, has said she would not challenge the federal ruling. Erwin Chemerinsky, dean of the University of California's Irvine School of Law, said a decision by the next attorney general to defend Prop 8 would "significantly" delay a federal appeals court's decision on the measure's legality and probably influence the ultimate ruling, the Los Angeles Times reported. If the state continues to refuse to defend Prop 8, even after the election, Chemerinsky said it's possible the Ninth Circuit would dismiss the appeal for lack of legal standing, the Times reported. The law professor added that although a legal deadline for appealing has passed, the court "might be willing" to permit a new attorney general's intervention. In a Field Poll released Sept. 25, Cooley led Harris by four points, but his lead was within the margin of error.

Looking back

10 years ago

Woodville Church, Woodville, celebrates its 200th anniversary Oct. 15. Jim Futral, executive director-treasurer, Mississippi Baptist Convention Board, states that "in many ways, this is the mother church of us all."

20 years ago

A team of Mississippi Woman's Missionary Union members spend a week at Uptown Church, Chicago, preparing meals for the homeless and performing other ministry duties. Meal attendance picks up when the homeless hear that the Mississippians will be preparing banana pudding for dessert.

50 years ago

Over 1000 students from 30 schools and colleges in Mississippi are expected to attend the Mississippi Baptist Student Convention at Immanuel Church, Natchez, Nov. 4-6.



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THE SECOND FRONT PAGE

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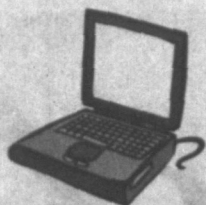
YOU CAN RESPOND
RIGHT NOW!

Simply share the following prayer with God in your own words:

1. Lord, I admit that I need you. (I have sinned.)
2. I want forgiveness for my sins and freedom from eternal death. (I repent.)
3. I believe Jesus died and rose from the grave to forgive my sins and to restore my relationship with you. (I believe in Jesus.)
4. By faith, I invite Jesus Christ into my life. From this time on, I want to live in a loving relationship with Him. (I receive Christ as my Savior and Lord.)

"But as many as received him, to them he gave the right to become children of God, even to those who believe in his name." (John 1:12)

If you make a decision for Jesus Christ today, contact a local Baptist church for spiritual guidance.



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William H.
Perkins Jr.
Editor

Why are we Christians?

We all know the type — the guy who wears the latest clothing from his favorite university, who plasters his car with stickers from the school and stakes a wood cutout of the school's mascot in his front yard on game day. He's constantly bloviating about his sports acumen (harking back to his days as a "star" athlete) and offering unsolicited advice to anyone within earshot as to what he would have done if he had been the coach.

He's the armchair quarterback, the weekend warrior, the shadow coach saturated in school colors. He's been there, done that, and knows it all. If you don't believe it, just ask him. Yet he is never seen at any of the university's games, never darkens the school's campus, and doesn't even particularly care for the university. He just thinks it's cool and wants to be with the "in" crowd. He's a fake. We all know the type.

Unfortunately, that's also a disturbingly accurate description of too many church members in modern America — including Mississippi. They're gung-ho for Jesus, all right. They have the T-shirts and personalized, red-letter Bible to prove it. They are in their pew every Sunday, loudly proclaiming in song their fealty to God and providing amens to the sermon at every opportunity. They attend the right church events and rub elbows with the right people. Every time the church doors are opened, they are there (especially if there's food involved).

Their outside appearance is just fine, yet on the inside they don't mean a word of what they're saying or doing. It's all social artifice. It's all fake.

Why do they do it? There are probably as many reasons as there are fakers. Some crave the power and influence that have eluded them in other areas of their lives. Some seek business or social connections from which they can profit. For others, it's just a family tradition to be a member of a church somewhere, even if it means nothing.

Does the church need additional workers for the Royal Ambassadors program? Sorry, too busy. How about being a part of that mission trip to eastern Europe? Sorry, too dangerous. The church's homeless shelter needs volunteers to prepare meals and clean up afterward. Sorry, too unappealing.

After all, those jobs are done under the radar and could be overlooked by the prominent people in the church. It is all about us, isn't it? It is all about us getting noticed, isn't it?

Even if we dress up and put signs in our yards and do all those other fake things, it's all right as long as we can maintain the masquerade, isn't it?

"WELL, WE USED TO ATTEND THE CHURCH OF METAPHYSICAL LIGHT. THEN WE MOVED TO THE ASSEMBLY OF THE NEW FULNESS. THESE DAYS, YOU CAN FIND US AT THE CLAIRVOYANT CONSCIOUSNESS. YOU WOULD LOVE OUR PROMISE. HE'S JUST AN OLD FARM BOY FROM ARKANSAS."



Far too many of us spout the right words and profess to be His followers, without ever walking in His footsteps. Far too many of us claim to be on the team, without ever leaving the stands. Far too many of us talk the talk, but don't walk the walk. The world is not unaware of our insincerity. Sadly, such behavior will have eternal consequences (Matthew 7:22-24).

People see only the outside; that's why we are often so easily fooled by hidden evil. The Lord can see the inside. He can see into our hearts and He can discern our every secret motivation. All our

thoughts and deeds are known to Him.

Church is not a social club, and we're not part-time members. Jesus left us with the most important mission in the history of mankind, as described in Matthew 28:18-20. The gravity of our responsibility to see Jesus' plea accomplished cannot be overstated, especially as our country and our world drift farther and farther from the Truth.

We must take up the cross. We must help bring Mississippi and the world to Jesus, and we must do it now before it's too late. Let us throw off the insincerity and false motives that so entangle our witness today, and get the job done before Jesus comes again — and He is coming.

GUEST OPINION:



Definitions of evangelism

By Kevin Shrum, pastor
Inglewood Church, Nashville

The Great Commission Resurgence proposals within the Southern Baptist Convention have reminded us of the high priority of evangelism and local/global missions. The same is true of many denominations across the theological spectrum of beliefs, as Christian leaders worldwide seek to regain strongholds of spiritual influence in North America and Europe.

However, unless we're cautious and clear, a sloppy, imprecise definition of missions and evangelism will destroy renewal efforts. Let's define evangelism by what it is not and then by what it is.

Evangelism is not...

...denominational renewal, reconstruction or even deconstruction. Sometimes these are necessary to advance the cause of evangelism, but they are not evangelism. Denominations and ecclesiastical structures need occasional, healthy upheaval but unless we're careful we may end up thinking that one more meeting and a new way of doing things constitutes evangelism.

Structural re-organizations may end up being commensurate with re-arranging chairs on the deck of the Titanic.

...inviting people to church or an evangelistic event. Inviting people to events is

important, but it's not evangelism. It is pre-evangelism.

...imposing our will or beliefs on another person. We make no apologies for attempting to persuasively make the case for Christianity, but in the end only God can change the human heart.

...personal testimony. A personal testimony does not save a sinner. The Gospel does. It's quite right to support a Gospel presentation with what the Gospel has done in one's life. Yet, we must never confuse the Gospel itself with a personal testimony.

...social work, social justice, or political involvement. There's absolutely nothing wrong with seeking social justice, feeding the homeless, clothing the naked, and addressing institutional-political injustices, but social justice, food in a hun-

gry belly, and a jacket on the back of a homeless man do not prepare that soul for eternity.

Good deeds complement the Gospel enterprise. They do not replace it.

...doing apologetics in order to win an argument. Apologetics is a necessary part of the Christian mission. Apologetics can help answer questions and remove intellectual objections, but only the Gospel of Jesus Christ can change the heart.

...the results of evangelism. It is very easy to get caught up in numbers in the church business, and numbers are important. Even Jesus told three successive stories involving numbers in Luke 15 — one lost sheep, one lost coin, and two lost sons — but souls are not notches in our belt or numbers on our denominational charts.

One represents a precious soul for whom Christ died. This means that we are to communicate the Gospel regardless of the results. God alone takes care of the results.

...church planting. Church planting is biblical and necessary. Many church plants succeed at a higher rate of growth than already established churches, but it's not because of the magical words, "church plant." The reason church plants grow fast for a season is because the believers of that new church have been reminded of the basics of one person sharing the Good News with another person.

Evangelism is ...

...a believer sharing the person and claims of the Gospel of Jesus Christ with a person who has yet to believe the claims of the Gospel or trust the person at the center of the Gospel — Jesus Christ.

The Gospel is "that Christ died for our sins in accordance with the Scriptures, that he was buried, and that he was raised on the third day in accordance with the Scriptures." (1 Cor. 15:3-4; Romans 10:9-13) The Gospel is clearly stating what God has done in Christ for the sinner, calling for repentance and belief.

To fail to do this is to fail at evangelism. All the other dimensions of church life are but outgrowths and/or complements to the Gospel itself.

South reigns as Christianity stronghold, S.F. is lowest

NASHVILLE (BP) — Cities in the southeast U.S. have the highest percentage of churchgoers and self-identified Christians, while cities in the northeast and northwest U.S. contain the greatest percentage of self-identified atheists and agnostics, according to a new Barna study that largely confirms perceptions of the nation's religiosity.

The data, released Oct. 11, is based on nearly 40,000 surveys conducted over the last seven years by the Christian research group.

Birmingham (67%), Baton Rouge, La. (62%), Salt Lake City (62%) and Huntsville, Al. (60%) have the highest percentage of churchgoers.

Conversely, San Francisco has the highest percentage of unchurched people, with 43% saying they have not been to a religious service the last six months. Following San

Francisco among unchurched cities are Portland, Maine (43%), Portland, Ore. (42%), Albany, N.Y. (42%), Boston (40%), Sacramento, Ca. (40%), Seattle (40%), Spokane, Wa. (39%), New York (38%), Phoenix (38%), Tucson, Az. (37%), and West Palm Beach, Fla. (37%).

Portland, Maine, and Seattle lead the way with the highest percentage of atheists and agnostics (19%), trailed by Portland, Or., Sacramento, and Spokane, each at 16%.

On doctrine, significant differences between cities also were evident. Nearly three-fourths of those who live in Charlotte, N.C. (73%) and Shreveport, La. (73%) agree with the statement that "the Bible is accurate in all of the principles it teaches." Few in Providence, R.I. (27%) and San Francisco (28%) agree with the statement.

Still, a large percentage of the country self-identifies as Christian, with the highest percentage found in the South: Shreveport (98%) leads the way, followed by Birmingham (96%), Charlotte (96%), Nashville (95%), Greenville, S.C. and Asheville, N.C. (94%), New Orleans (94%), Indianapolis (93%), Lexington, Ky. (93%), Roanoke-Lynchburg, Va. (93%), Little Rock, Ark. (92%), and Memphis (92%).

The lowest percentage of self-identified Christians are found in San Francisco (68%), Portland, Or. (71%), Portland, Maine (72%), Seattle (73%), Sacramento (73%), New York (73%), San Diego (75%), Los Angeles (75%), Boston (76%), Phoenix (78%), Miami (78%), Las Vegas (78%), and Denver (78%).

From an evangelical perspective, the "self-identified" category does not mean that a

person is a Christian — only that he or she claims to be one.

According to the web site barna.org., David Kinnaman, who directed the research project for Barna Group, mentioned that the study "confirmed many spiritual assumptions about various regions of the country. The South hosts many of the nation's Christians, while the West and Northeast play to more secular stereotypes."

"However, one of the underlying stories is the remarkably resilient and mainstream nature of Christianity in America. Nearly three out of four people call themselves Christians, even among the least 'Christianized' cities. Furthermore, a majority of U.S. residents, regardless of location, engage in a church at some level in a typical six-month period. The real differences spiritually between vari-

ous regions are not so much what they call themselves; the faith gaps are more likely to be issues of belief, practice, politics and spiritual emphasis — how people think about, prioritize and express their faith."

The Barna Group, which includes its research division, Barna Research Group, is a private, non-partisan, for-profit organization that conducts primary research, produces media resources pertaining to spiritual development, and facilitates the healthy spiritual growth of leaders, children, families, and Christian ministries.

Located in Ventura, Ca., The Barna Group has been conducting and analyzing primary research to understand cultural trends related to values, beliefs, attitudes, and behaviors since 1984. To receive a free, bi-monthly update via e-mail of Barna's latest research, sign up at barna.org.

Rights panel names countries suppressing religious freedom

WASHINGTON (BP) — Several countries in the Organization for Security and Co-operation (OSCE) have vio-

lated religious liberty commitments set forth by the organization, according to the U.S. Commission on International Religious Freedom (USCIRF).

"An increasing number of participating states have abused their responsibility and have introduced measures that undermine the right of individuals and communities of individuals to profess and practice their religion or belief freely," Felice Gaer, a USCIRF commissioner, noted at a conference in Warsaw, Poland, listing eight countries in particular.

OSCE, an ad hoc coalition of 56 countries, examines such issues as arms control, the environment, and human rights. Member states include countries from Europe, Central Asia, and North America. OSCE is the largest regional security organization in the world.

Some OSCE members have allowed or even endorsed acts of religious intolerance, accord-

ing to USCIRF, citing such abuses as imposing severe restrictions on religious education, banning religious literature, labeling peaceful religious sects "extremist" or "terrorist," and fostering nationwide condemnation of various faiths.

OSCE's leading human rights resolution, the Helsinki Act, has been an integral part of its human rights dimension. Since the act passed in 1975, it has been expanded to promote individual freedom. The 1989 Vienna expansion, in particular, makes specific references to religious freedom, ensuring all countries that confirm the document provide universal equality.

However, recent studies conducted by USCIRF show some member countries have failed to comply with principles summarized in the Helsinki Act and its expansions. The Vienna expansion notes the obligation of all member states to guaran-

tee all citizens the freedom to worship, including the right to private religious education and training, freedom to build centers for worship, cultural preservation, and publication of religious materials.

Gaer, of USCIRF, speaking at the OSCE review conference Oct. 1 in Warsaw, pointed out that a refusal to grant religious liberties begins a dangerous precedent that could lead to a loss of other individual freedoms.

"Failure to protect the rights of members of religious minorities contributes to the erosion of not only rights to religious freedom but also to free assembly, expression and other human rights and fundamental freedoms," Gaer said, according to a prepared, written statement.

As a result of frequent monitoring, USCIRF named Uzbekistan, Turkmenistan, Tajikistan, Kyrgyzstan, Kazakhstan, Belarus, Azerbaijan, and Russia as the most prominent perpetrators of religious injustice.

According to USCIRF, acts of discrimination and even violence have been reported against "non-traditional" Protestants (including Baptists and Pentecostals), Jews, Muslims, Jehovah's Witnesses, and practitioners of Hare Krishna. For example, in these countries, Protestants often are attacked by state-controlled media and mosques not under direct state control face the threat of demolition or closure.

While Gaer discussed a number of violations in the Middle East, she also mentioned some acts of religious intolerance in Canada,

France, Greece, and other Western countries. According to USCIRF, anti-Semitic violence has increased in many of these countries, including attacks on synagogues and Jewish grave sites. Violent acts against Muslims also have been reported.

Gaer concluded her speech by encouraging all OSCE member states to uphold their promises to provide their citizens the opportunity to practice their religion freely and safely.

"The U.S. calls on each OSCE participating State to adhere more closely to OSCE commitments on freedom of thought, conscience, religion or belief," Gaer said. "People who belong to any peaceful religious community — or those who prefer a secular approach — clearly deserve government respect and protection."

Richard Land, president of the Ethics and Religious Liberty Commission of the Southern Baptist Convention in Nashville, is a USCIRF commissioner.



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MS POSITIONS

"GLENDALE BAPTIST IN GLEN, MS is accepting resumes for the Bivocational position of Minister of Music and Students, requiring 20-25 hrs. per week. Send Resumes to: Personnel Committee, 2484 Hwy 72 East, Glen, MS 38846."

BEAUMONT FIRST BAPTIST CHURCH, Perry County is searching for a full-time pastor. Send resume to P. O. Box 416, Beaumont, Ms. 39423 or call 601-784-3715.

WEBSTER COUNTY BAPTIST Association has a part-time Director of Missions position available. Send resumes and inquiries to: Rev. Charles E. "Buddy" Pepper 433 Hunters Run Road Mantee, MS 39751

HIGHLAND BAPTIST CHURCH IN Senatobia MS is seeking a part-time Minister of Students to work with Youth and College age. If interested, please email resume to pastorhbc@bell-south.net.

RAWLS SPRINGS BAPTIST CHURCH, Hattiesburg, Ms. has position open for secretary. Send resume to rodger.jackson@usm.edu or to Rawls Springs Baptist Church, Attn: Rodger Jackson, 55 Rawls Springs Road - Hattiesburg, Ms. 39402

GOSS BAPTIST CHURCH, MARION Assoc., is seeking a Minister of Youth. Experience working with youth and references required. Send resume to Goss Baptist Church, 20 Mark McArthur Drive, Columbia, MS. 39429 attn: Carolyn Buckley.

GRACE FELLOWSHIP BAPTIST Church of Hatley Mississippi is currently accepting resumes for a bivocational or part time Youth Minister. Please send resume (2 pages maximum), including references, to brodanny@msn.com. Please indicate "Resume" in subject line.

THE MUSIC SEARCH COMMITTEE of Star Baptist Church is now accepting resumes for a Full-time Worship Leader/Associate Minister. Please send resumes to starbaptistresumes@gmail.com

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KWTDK JKWTDK OTZ,
PCZ UBK VTDZ AKMGM
YBDRMU, EBJ MBPVV
AGZOK UBK SGYX PCZ
UBK ZKPZ PU BRM PIKP-
DRCO PCZ BRM
XRCOZTH.

MKYTCZ URHTUBF
WTGD: TCK

Clue: Y = C

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Galatians Two: Twenty

A VISIT TO THE FAIR

The Mississippi State Fair has come and gone. The news media reported that it is probably going to be the largest attendance in fair history. Due mainly to the mild, dry, beautiful weather that we have had, somewhere between 650,000-700,000 people came, walked, rode, visited, ate, and enjoyed all of the bells and whistles of fair going. Now, my purpose in writing is not just to inform you about the fair that came to Jackson, but to share some things that I learned that hopefully will be beneficial to you and your church.

Apparently, most of our churches are making some huge mistakes if they want to reach people and draw crowds. For your consideration, here is the list.

1. Church is too cheap. Do you know that you can attend almost any church in the country and not spend a penny? Friend, do not try that at the fair. They charge for every little thing. You want to park your car? Cha-ching! You want to enter the fairgrounds? Cha-ching! You want to ride something? Get a bank loan! Would you like to eat or drink? This is not a church dinner on the ground; get out your wallet! Good grief! If you want to find out how old you are or how much you weigh, hand over the money!

I have heard people say that the church is always asking for money. Well friend, if you think taking an offering for the work of the Lord — that you do not have to give to or participate in any way — bothers you, consider yourself to have been given forewarning: Do not go to the fair!



Directions

Jim Futral, executive director-treasurer
Mississippi Baptist Convention Board

2. Church is too comfortable. Apparently, most of our churches have parking that is too close, cushioned seats that are too comfortable, and cool air in the summer and heat in the winter. If by chance you have to park a little distance from the building, many of our churches have vans and golf carts that will wheel around, pick you up, and bring you right to the front door. When you go to the fair, be prepared for you may have to walk blocks and blocks and there are no greeters concerned about your welcome and welfare or golf carts to get you to the entrance. Bless your heart! I'm sorry but if the sun is out and it is a warm, fall day, most of the fair is outside or under a tent and there is no air conditioning. On the other hand, if a cool, fall weather front comes through and it is blustery, I'm sorry but there is no heat at the fair. Yet, people are challenged by that, blessed by that, and apparently they are encouraged by that and come in throngs to the fair.

Am I suggesting that you turn off your heating or cooling or build the parking lot three-fourths of a mile from the church? Not really, but I am just baffled by what I see at the fair.

3. Church is too clean. If you have ever been to the fair, you know that it can be very dusty, sometimes a little trashy, and usually the scent of farm animals can be found at every nook and cranny. A few years ago, I heard one health professional saying that it was a germ factory. I guess everywhere is, but the fair seems to be a larger factory. In visiting churches across our state, I am amazed at how much trouble church members go to, to see that every-

thing is clean and nice, wholesome and healthy. Some of our churches even have bottles of hand sanitizers around the church and want to make sure that all of the sights and smells are clean and pristine.

4. Apparently, the church curtails their services too much. It is just an observation but folks go to the fair in the heat or cold, wander around in the dust and smells, with virtually no creature comforts anywhere except greasy food that will clog arteries, and want to stay there hour after hour after hour. Occasionally — maybe more than occasionally — I run into folks who come to church and

do not want to stay more than an hour with the attitude, "Get me in, lift me up, and let me out of here." Maybe we need to rethink the time factor at church and realize that the reason we come together is not to meet for an hour, but to meet with God. Maybe it says something about some of our attitudes about coming to church and our anticipation about what we are going to experience.

Church is not just activities. It is about relationships — a relationship with God and a relationship with His people. Sometimes it is a relationship so personal, so deep, and so inwardly meaningful that you realize it is a relationship with yourself. Relationships take time. I can honestly say that for me, oftentimes when God's people show up and when the Lord Himself shows up, I may not want to leave.

The author can be contacted at jfutral@mbcb.org.

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REVIVALS AND HOMECOMINGS

1. **Hohenlinder Church, Mantee:** Revival, Nov. 7 — 10; Sun., 11 a.m. and 7 p.m. nightly; David Ross, speaker; Ann Ross and Bobby Hood, music; Carl Morris, pastor.
2. **Mt. Olive Church, Okolona:** Homecoming/Thanksgiving/Harvest Day, Nov. 14; worship, 10:30 a.m., followed by lunch and bluegrass gospel concert. Alan Sibley and the Magnolia Ramblers, music; Marion M. Timberlinson, pastor.
3. **Evansville Church, Coldwater:** Homecoming, Nov. 14, 10 a.m., followed by fellowship; Calvin Price, speaker; Home Music, music.
4. **Harmony Church, Walnut:** Revival, Oct. 31 — Nov. 3; Sun., 6:30 p.m.; Mon. — Wed., 7 p.m.; Phil Glissen, speaker; James Pulliam, music.
5. **Good Hope Church, Panola:** Revival, Oct. 31 — Nov. 3; Sun., 11 a.m. and 5 p.m.; Mon. — Wed., 7 p.m.; Ricky McKay, speaker.
6. **Philipston Church, Mid-Delta Association:** Revival, Nov. 12 — 13; 7 p.m. nightly; Harvest Day (homecoming) Nov. 14; music, 10 a.m.; worship, 11 a.m., followed by lunch; Tom Harris, speaker; George Mims, pastor.
7. **Lakeside Church, Hattiesburg:** 4th Annual Harvest Homecoming, Nov. 14; Thanksgiving covered dish feast and gospel sing following 11 a.m. service.

JUST FOR THE RECORD



17. Taylor ordination



18. Antioch Church, Union



19. Jones recognition



20. Harris ordination

13. **Cleary Church, Florence**, is hosting a Mission surge Conference, Nov. 12 - 14. Sat. 9 a.m.; Sun., 10:30 a.m. Jerry Marcellino, Neal Creecy, Buddy Sheriff, Gene Pickern, Paul Young, and Kevin Ivy, speakers; love offering will be received. For more information, call (601) 845-2020 or visit www.clearybaptist.org.

14. **Unity Church, Moselle**, is hosting a spaghetti benefit/gospel sing Nov. 6, 5 p.m., featuring Blue Harmony, Daniel & Tri-Harmony, Answered Prayer, and Heart's Desire. Spaghetti, \$5/plate; singing at 6; love offering will be received.

15. **Lincoln Road Church, Hattiesburg**, is hosting Ronnie Cottingham in concert Oct. 31, 6 p.m. Dewey Smith, pastor.

16. **Goss Church, Columbia**, is sponsoring the 7th Annual Blessing of the Hunt Nov. 11. Doors open 5 p.m.; door prizes, 6 p.m.; program, 7 p.m. Free. Morris Anderson, speaker; Mark McArthur, pastor.

17. **First Church, Oloh**, ordained Britt Taylor to the ministry Sept. 5. Shown are Taylor, Bailey Taylor, and Andy Baker, laying on hands; pastor James Moore, background.

18. Children from **Antioch Church, Union**, attended M4 Children's Camp at Twin Lake in July. Shown are the participants.

19. **First Church, Carthage**, honored Melba Jones for her years of service in the preschool department with a certificate of appreciation. Shown are Jones and pastor Eddie Hamilton.

20. **Harmony Church, Clarke County Association**, ordained Ashley Harris as deacon Oct. 3. Shown are pastor Norman Robinson, Harris, and Rachel Harris.

21. **Highland Church, Meridian**, ordained Vaughn Threath, Andy Hatcher, and Todd Vick as deacons Sept. 26. Shown are Threath, Callie Threath, Hatcher, Courtney Hatcher, Vick, and LeAnn Vick. Carl White, senior pastor.

22. **Roundaway Church, Doddsville**, recognized Sue Strawbridge for 70 years of service as

pianist/organist with a letters/cards book and gift followed by a fellowship meal. Bob Hill, pastor. Shown are Strawbridge and Hill.

23. **Meadville Church, Franklin Association**, recently honored Herschell Price on his 90th birthday for having served 57 years as a member and lifetime deacon.



21. Highland Church, Meridian



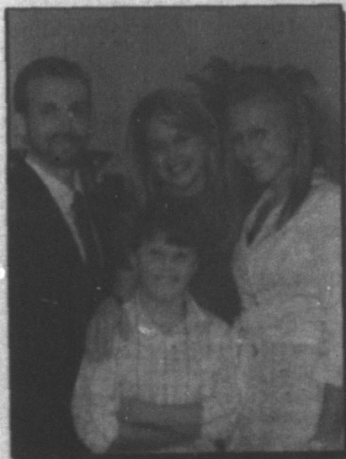
22. Strawbridge and Hill



23. Price recognition



JUST FOR THE RECORD



5. The Williams

1. Antioch Church, Union, is hosting a fall family fun festival Oct. 30, 4-8 p.m., including games, food, Bible story telling, trunk or treat, Christian Clowns, and more. Free.

2. Temple Church, Hattiesburg, is presenting a women's ministry event, Taking Off Our Masks, Nov. 4, 6-8:30 p.m. Guest speaker, Johnnie Haines. Coffee and dessert served. Tickets, \$5 in advance at the church's east or west campus or online at www.tbclife.net. Tickets at the door are \$7.

3. First Church, Lumberton, is hosting Red Roots in concert Oct. 31, 11 a.m., followed by dinner on the grounds. Love offering will be received.

4. Trinity Church, Petal, is hosting a trunk or treat Oct. 30, 4 p.m. - dark, with candy and miniature horses.

5. Mars Hill Church, Summit, recognized pastor Joel Williams for one year of service in August. Shown are Williams, wife Tiffany, and children Cade and Alaina.

6. The Oasis Student Ministry of Macedonia Church, Petal, recently conducted a DiscipleNow. Over 100 students participated. Bryan Phippen, student minister. Shown are the participants.

7. New Hope Church, Foxworth, recognized those who had had perfect Sunday School attendance for the last year Oct. 17. Shown are B.B. Stringer, 55 consecutive years; Sherrell Magee, 29 years; Chase Clark, 14 consecutive years; Jimmy Thomas, 41 consecutive years; Kristie Smith, 13 years; Nancy Thomas, 24 years; and Dillon Smith, four consecutive years.

8. Lighthouse Church, New Albany, recently ordained Michael Bishop to the ministry. Shown are AMD Michael Waldrop, Bishop, and Brandon Murphree.

9. Fellowship Church, Ellisville, recognized pastor Henry Freeman and his wife Gaila for one year of service. Shown are the Freemans.

10. Santee Church, Santee, ordained Charlie McNeil to the ministry Sept. 15. He is pastor of Ted Church, Louin. Shown are Curtis Husbands, McNeil, and Frankie Chisholm.

11. Trinity Church, Pathway Church, EastView Church, and Pleasant Grove Church, Laurel, joined to present a teacher and staff luncheon for Beat Four Elementary School and East Jones Elementary School. The luncheon was held on Oct. 11 at Pleasant Grove with 240 in attendance. Shown are the participants.

12. Unity Church, Georgetown, ordained James Floyd to the gospel ministry Oct. 10. Floyd serves at Abundant Love Fellowship, Richland. Shown are Mary Floyd, Floyd, and Talmadge Smith.



9. The Freemans



6. Macedonia Church, Petal



10. McNeil ordination



7. New Hope Church, Foxworth



11. Laurel churches' teacher and staff luncheon



8. Bishop ordination



12. Floyd ordination

So. Baptists look back on 60 years of work in Korea

SEOUL, South Korea (BP) — Celebrating 60 years of Southern Baptist work in South Korea, the Korean Baptist Convention recognized 15 former and emeritus Southern Baptist missionaries during its annual meeting in Seoul.

David Hahn, 74, emeritus pastor of Seoul Memorial Church, organized the trip for the returning missionaries. Hahn said he feels a deep sense of gratitude to Southern Baptist missionaries for the support they provided following the devastation of World War II and the Korean War.

"Korea was in darkness," Hahn said. "Missionaries brought us the living Gospel. They brought us Jesus Christ."

Missionaries also provided practical help as they shared the Gospel, Hahn noted, citing free medical care that missionary Daniel Ray provided in the late 1950s as he traveled from town to town with a portable X-ray machine.

Ray and his wife Francis were appointed to Korea in 1954.

As Koreans like Hahn recounted kindnesses shown and lives touched, returning missionaries like Lucy Wagner appreciated the opportunity to reconnect with old friends during the Sept. 27-29 sessions at Central Baptist Church in Seoul.

Wagner, who retired in 1994 after 39 years of service in South

Korea, reunited with Samuel Choi and his wife Song. Wagner first met Choi in the late 1950s when, as an 11-year-old boy, he snuck into the back of a Girls in Action class Wagner taught.

"The class was for girls but he came with his friends to hear an American speak Korean," Wagner recounted. When Wagner asked the children if they would say "yes" if God called them to be a foreign missionary, Choi raised his hand. That decision was the beginning of his call to foreign missions.

Choi and his wife were the first missionaries appointed by the Korean Foreign Mission Board in 1980. Today, they serve with the KFMB in Honolulu, Hawaii — among nearly 650 South Korean missionaries serving in 54 countries.

The Korean Baptist Convention and its affiliates grew rapidly from the 40 churches that appealed in 1950 to Southern Baptists' then-Foreign Mission Board (now International Mission Board) to send missionaries to the war-ravaged country.

Today, South Korea has more than 2,800 Baptist churches with nearly 800,000 members.

Early missionaries like Wagner and Don Jones, who served with his wife Nita from 1956-93, marveled at such rapid spiritual growth.

Jones attributed the growth of Baptist work in Korea to a strong sense of purpose. "Koreans compare their liberation from Japan to the liberation of the Jews from Egypt. They believe that God liberated them physically and spiritually. As a result, they believe they have a special role to fulfill in world missions."

Franklin Harkins, who served with his wife Janie from 1967-99, agreed. "[Koreans] saw us as their friends. They accepted the Gospel as their Gospel, not as a foreign Gospel."

Sterling Edwards (not his real name), an IMB strategist, noted that Koreans used the economic gains of the past 60 years to further spiritual pursuits. The World Bank currently ranks Korea as the 13th largest economy in the world.

"Koreans have a tremendous work ethic," Edwards said. "While many Asian countries have vision and passion, Koreans have vision, passion and financial resources." As a result, Koreans can do things that others with equal vision and



LAUGHING TOGETHER — Lee Nichols (second from left), who served in South Korea with his wife Norma from 1967-98, laughs with three Korean friends about the time a mutual friend tricked him into eating meat from a canine. (BP photo)

passion can't, he pointed out.

Koreans, however, humbly deflect such notions, pointing to the training they received from American missionaries as key to their rapid spiritual growth.

"American missionaries came in love to help churches, start churches and train pastors," said Chul Ky Pek, 73, retired director of the Korean Home Mission Board. "They modeled for us how a missionary should live, act and love. We have followed

that example."

Hahn's wife, Hyun Sook Um, agreed. Um, 59, attributed the missionary zeal of Koreans to the lifestyle they saw lived out by the missionaries and to the personal kindnesses missionaries showed to families like her own.

"Because of what missionaries did for us, we always try to help those in difficult situations," Um said, "and we have a special place in our heart for missionaries."

Land: Americans won't support mass deportation of illegals

WASHINGTON (BP) — America's borders should be secured, illegal immigrants should be penalized, and the rule of law should be upheld,

Southern Baptist ethicist Richard Land and three other panelists agreed during an Oct. 13 panel discussion on immigration reform on the Washington,

D.C., campus of Nyack College.

That does not mean, however, that Americans will support mass deportation of those who are in the country illegally, Land added. "We have the rule of law, and we need to penalize those who have broken the law," said Land, president of the Ethics & Religious Liberty Commission. "The only question is: What will the penalty be?"

"We're not going to deport 12 to 14 million people... [A]ny attempts at deportation would not last very long," Land said,

predicting television coverage of children of illegal immigrants being separated from their families.

"So in the realm of reality, what do we do with those who are here? We separate the bad actors from the good ones, and we give the good ones an opportunity to earn their way to full legal status," Land said.

Land and the other panelists — Carol Swain, Vanderbilt University professor; Galen Carey, director of government affairs for the National Association of Evangelicals, and James Edwards, a fellow at the Center for Immigration Studies — addressed workforce issues in the immigration reform debate during the forum, which was sponsored by a coalition of faith-based organizations.

Much of the discussion focused on the impact of immigration, especially illegal immigration, on American workers, particularly minorities and the economically and educationally disadvantaged.

Edwards told the audience: "It doesn't take a genius to see what's going to happen to the members of the First World's middle and working classes when employers can easily displace native-born workers with people from the poorest nations on the planet. ...If national borders mean nothing anymore,

then the middle class is going to be killed off, the poor underclass will grow in size and wealth disparity, and only elites will make enough money for a decent life."

Swain said illegal immigration most negatively affects black males and legal Hispanics. The unemployment rate among young blacks with high school diplomas is 40%, Edwards noted, "and there's a belief that this flood of immigrants into the country was deliberate to undercut African Americans, and I can't help but think that, in some part, racism is a part of what is happening."

Land told the audience: "[I]t's not so much that [illegal immigrants] take jobs, but they suppress wages when it's illegal, because they can be taken advantage of and preyed upon by unscrupulous employers, and they are, and it also retards the assimilation process."

Referring to a study by the Council on Foreign Relations, Land said moving illegal immigrants toward legal standing would help. "[I]f we had a way for them to come out of the shadows and get documented and get on a pathway to full legal status, I'm fully confident... it would raise the wages of those at the bottom level of society within two years about 10%," Land said.

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COLLEGE NEWS

1. Mississippi College's (MC) canned food drive, United We Can, is designed to assist needy families before Thanksgiving. The drive continues through Nov. 19 and signifies MC's enrollment record of 5,000 this fall.

2. Corneshia Hicks, Hattiesburg, won the Spirit of Carey award in the 2011 Miss William Carey



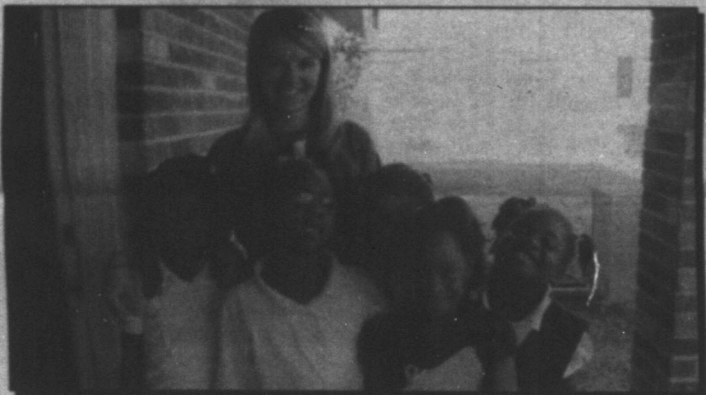
2. Hicks

University Scholarship Pageant Oct. 7.

3. A group of William Carey University (WCC) students are reaching community children through a program called Apartment Ministries. On Tuesdays and Thursdays, BSU students minister at the Pine Haven Apartments. Shown is Brittani Clark, McComb, along with several of the students she tutors.

4. Brittany Clark, Mobile, Ala., and Chris Groat, Ocean Springs, WCC music majors, each received the Robert G. Lightsey Memorial Music Restricted Scholarship. Shown are Don Odom, Johnny Lightsey, Doris Lightsey, Amber Lightsey, Valerie Lightsey, Tyler and Grant Lightsey, Clark, Julie Lightsey, Groat, Mark Malone, Caroline Lightsey and Taylor Lightsey.

5. WCC has named its Freshman Scholars for the



3. WCC Apartment Ministries



4. Lightsey scholarship recipients



5. William Carey University Scholars

2010-2011 year. Admittance is based on high school Grade Point Average and the American College Test Scores. Shown, back row from left to right: Daniel Margheim of Alexandria, La.; James Harris of Ocean Springs; Liam Harrison of Livingston, La.; Jon Clement of Petal; Colton Lee of Poplarville; Isaac Hitt of Columbia; Josten Rester of Sumrall; and Zachary Butler of Petal. Second row from left to right: Alyssa Bond of Perkinston; Abby Good of Macon; Hannah Goff of Vandeave; Marian Davis of Hattiesburg; Jennifer Hartline of Brandon; Alyssa Keyes of Ringgold, Ga.; Heather Chittenden of Ellisville; and Scott Hummel, vice president for Institutional Advancement and Church Relations. Front row from left to right: Rachel Brown of Columbus; Randi Clark of Purvis; Stella McIver of Columbia; Olivia Larabee of Jackson; and Rachel Harris of Petal.

6. MC honored the late Bill Smith III as the university's 2010 Alumnus of the Year Oct. 15. The retired missions director of the Lee County Association died on June 10 after suffering a cardiac arrest while swimming in the ocean with his 10-year-old granddaughter in Myrtle Beach, S.C.

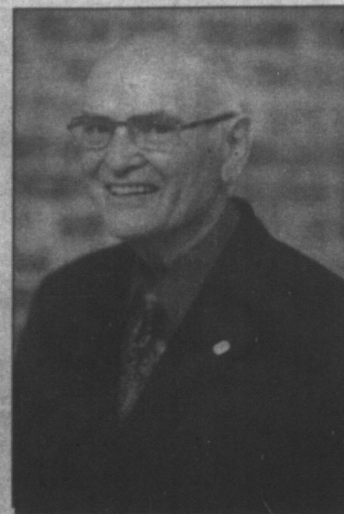
7. Mack Murriel, a Clinton resident and a retiree from MC's Food Service Department for 50 years, received the Award of Excellence at the university's homecoming Oct. 15.

8. Barry Morris, dean of the School of Education at WCC, was named President of Mississippi Professional Educators (MPE) for the 2010-2011 year. MPE is a professional association that serves members in pre-K through graduate education in both public and private institutions with the purpose of promoting better education for the children of Mississippi. MPE is the state's largest organization for professional educators and is composed of more than 9,100 teachers, administrators and support personnel.

9. MC has completed its purchase of the old Clinton Junior High property. The 17.5 acre site officially became MC's property on Sept. 1.

10. The 2011 Miss William Carey University Scholarship Pageant took

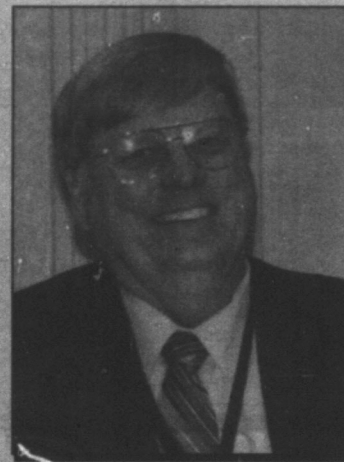
place on October 7 at 7 p.m. in Smith Auditorium in Thomas Fine Arts Center. Pre-med biology major Shelby Ryals of Sumrall was crowned Miss William Carey University 2011 and will compete in the Miss Mississippi Pageant to be held in July 2011 in Vicksburg. This year marked the 40th Anniversary for the Miss Carey pageant. Shown, from left, are Taylor Humphreys of McComb, 4th Runner Up; Emily Guthrie of Purvis, 2nd Runner Up; Shelby Ryals of Sumrall, Miss William Carey University 2011, Rachel Harris of Petal, 1st Runner Up; and Callie Merrill of Pascagoula, 3rd Runner Up.



6. Smith



7. Murriel



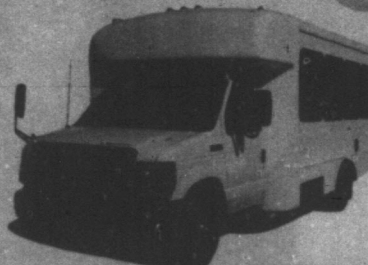
8. Morris



10. Miss William Carey University Scholarship Pageant winners

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BIBLE STUDIES FOR LIFE

The Case for Jesus:
Making Sense of Faith

Romans 4:1-3, 23-25; 10:9-13; Hebrews 12:1-2

By Rick Henson

I believe I'll eat Mexican food tonight. I believe Elvis is the King; thank you! Thank you very much. I believe that Abe Lincoln was the sixteenth U.S. President. These three beliefs demonstrate the usage of the English word, *believe*. In our language, *believe* means a choice, an opinion, or an agreement with a fact.

The three statements above also demonstrate the difficulties translators have accurately defining a word from another language with just one word. The New Testament Greek verb, *pisteuo*, is closer to our noun, *faith* than our verb, *believe*. In English, however, *faith* is not a verb. *Pisteuo* means to trust in, cling to, or to rely upon.

While you may believe that the law of aerodynamics will

allow a plane to lift off the ground, once it exceeds the air-to-ground speed specific to that plane, your statement of faith is simply an agreement with facts. When you board the plane, however, take your seat, and experience liftoff from the runway, you are trusting in, clinging to (maybe literally), and relying upon that airplane. You may intellectually believe it can fly, which is the English word, *believe*. When you actually fly as a passenger in the plane, however, you *believe* in the context of the New Testament Greek word *believe*.

Believing in Jesus as your Savior is more than agreeing with a set of statements, or acknowledging that you agree that He is God. You must trust in Jesus to save



Henson

you by giving up on justifying yourself before God. You must cling to Jesus by publically declaring Him as your Lord and Savior and staying true to that declaration. You must rely upon Jesus by daily asking Him for guidance and strength.

Romans 4:24 reads, "But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead," (KJV). Using the aforementioned Greek word for believe, this verse means that God declares us righteous when we trust in, cling to, and rely upon Jesus Christ. Romans 10:9 adds, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," (KJV).

To believe in Jesus, according to the original Greek word, is to place your trust in Jesus, to continually serve Him, and to lean on Him in life's situations.

To secular America, however, believe means a choice, an opinion, or an agreement with fact. As lost people hear about believing in Jesus, they process that requirement through their understanding and their usages of the English word believe. As Christians, we must express that biblical faith involves trust, commitment, and loyalty, more than choice, opinion, or agreement with stated facts.

Biblical faith is much more than a purely intellectual acknowledgment of fact, mere hoping and wishing, or blind optimism. People of all religions and worldviews have faith. Even an atheist has faith that God does not exist. What differentiates religions is the object of their faith. The content of a faith should be investigated and then embraced or rejected. The object of New Testament belief is Jesus Christ's atoning death, victorious resurrection, His ascension into heaven, and His promised return. We can confidently invite seekers to investigate the claims of Christ and the history of the resurrection. Lee

Strobel's *The Case for Christ* (1998 Zondervan Press, Grand Rapids), presents a scientific study of the claims of Christ.

What differentiates Christianity from all other religions is that believing in the risen Savior changes one's heart and life. Believing in Jesus results in sins forgiven and broken lives mended. Even a religious choice, opinion, or agreement with religious facts cannot change one's heart or forgive sins. Jesus does.

By expressing that faith publically, a new Christian moves beyond mere knowledge to biblical faith. Confessing with one's mouth that Jesus is Lord, in obedience with Romans 10:9 above, demonstrates a commitment that comes from the heart. To believe in Jesus Christ without placing one's trust in Him, or without acknowledging Him publically, is like saying you believe a plane will fly, but refusing to get on board. Come on and fly with us. The price of the tickets have been paid.

Henson is pastor of Oakdale Church, Brandon.

EXPLORE THE BIBLE
Being Pure

Ephesians 5: 1-14

By Melleen Moore

Unity was the focus at the close of Chapter 4 of Ephesians. There were some specific positive instructions given to the believer to be kind, tenderhearted and forgiving as Christ forgave. Paul keeps this focus as he continues to instruct the believers.

Live in Love
Ephesians 5:1-2

"Therefore, be imitators of God" (Ephesians 5:1, HCSB) is instructing the believer to have that kind, tenderhearted and forgiving character. To imitate means to be like or copy another. The believers are expected to grow in Christ-like affection, attitude and action. However, before one can imitate, he must know the 'real thing'. Knowing the true Christ calls for a genuine experience of faith, confession and belief. It is difficult to

imitate something that we do not know. It is always interesting to observe children as they imitate their parents or teachers. Since believers are children of God, it is only natural that we would want to imitate Him. Paul refers to us "as dearly beloved children" (Ephesians 5:1 HCSB). The instructions are to be lived daily as we "walk in love" (Ephesians 5:2, HCSB), a continuous action on the part of the believer. Christ's love was even to the point of giving Himself—self sacrifice. That sacrifice is described as being a sweet aroma to God because it paved the way for the believer to be with God forever. There were five offerings in the Old Testament—three of which were a sweet aroma to God: the burnt offering showed a complete devotion to God, the



Moore

meal offering showed His perfect character and the peace offering showed the loving relationship between God and the sinner. The two remaining offerings were a sin and a trespass offering which portrayed Jesus as taking the place of the sinner.

Live Without Impurity
Ephesians 5: 3-7

Paul writes direct and straight forward instructions which become personal in nature. There is no room for a believer who imitates God to allow impure behavior. To make the instructions stronger, he says the believer should never have even heard of such behaviors. The standard for believers, referred to as saints, is higher as we are imitators of Christ. We can evaluate ourselves by sifting through the list; sexual immorality, any impurity (even thoughts) and greed are the first three of which Paul says to "not be proper for a

saint" (Ephesians 5: 3, HCSB). The list continues slang talk and crude jokes which should not come from the mouth of a believer. Paul's advice is for words of thanks to be spoken. The consequences are sure and strong that no inheritance of God is reserved for the sexually immoral, impure or greedy idolater. The wrath of God comes upon the disobedient so guard against empty arguments that deceive and produce impurity.

Live as Light
Ephesians 5: 8-14

The instructions continue with "walk as children of light" (Ephesians 5:8, HCSB). Darkness is a term for sin or evil. It describes sinful man as Paul says "you were once darkness" (Ephesians 5:8, HCSB) not just being in darkness. Believers are to walk in the light of God which produces fruits of the Spirit or Light. The light shines on goodness, righteousness and truth. Goodness is produced by light which is exemplified by actions of love. Rightness before God and man, in char-

acter and action, explains righteousness produced by light. With truth as the foundation, goodness and righteousness shine as pleasing to God. We are warned to avoid fruitless works and behaviors of darkness. Light makes everything exposed—thinking and behavior. Darkness hides the evil and ugly acts of sin while light exposes them and their secrets. Paul adds a bit of drama by saying "Get up, sleeper, and rise from the dead" (Ephesians 5: 14, HCSB) which is possibly an earlier poem or hymn based on a portion in Isaiah. Following these instructions will cause the believer to be in the spotlight "the Messiah will shine on you" (Ephesians 5:14). Paul's indirect dramatic quote can relate to the steps of conversion: Get up, sleeper—wake from sin; rise from the dead—rise to new life 'in Christ'; Messiah will shine on you—accept the reward from the Messiah through faith.

Moore is a member of Macedonia Church, Petal.

Guidelines for submitting news and photographs

The Baptist Record is pleased to publish news and photographs of special events that take place in cooperating churches of the Mississippi Baptist Convention.

News submitted for publication in The Baptist Record must be either (a) typewritten, (b) neatly printed on 8 1/2 by 11-inch paper, or (c) neatly printed on standardized forms provided by the newspaper. All articles must be received in writing; no articles will be accepted over the telephone.

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Please make articles concise. Include the who, what, when, where details of the story, along with a contact person's address and telephone number.

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All news items are subject to editing, and all photographs are subject to cropping. Photographs must depict people. No landscape, building, or object-only photographs will be printed. News items and/or photographs can be published one time only. News items and/or photographs depicting benefits and activities for secular or outside organizations will not be published. Deadline for submitting news is one week prior to requested publication date.

Articles that are not date-sensitive will be published on a space-available basis.

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THE VILLAGE VIEW



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GIFTS OF HONOR AND MEMORY

A portion of The Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful, and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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'True Love Waits 3.0: A Path to Purity' is released

NASHVILLE (BP)—LifeWay Christian Resource's True Love Waits ministry has launched True Love Waits 3.0: A Path of Purity.

The new initiative, introduced during the National Youth Worker's Conference in September, follows a study of how the 17-year-old ministry can be more effective for future generations.

Jimmy Hester, co-founder of True Love Waits, noted that feedback from student ministry leaders indicated a need for more emphasis on parental participation, specifically to support parents in their role as the primary spiritual developers of their children.

"While the message in society today is one of encouraging teen sex, these leaders emphasized that many parents are in denial as to the scope of the problem and the ways their children are affected," Hester said.

In response, True Love Waits created True Love Waits 3.0: A Path of Purity, which builds on the ministry's sexual-abstinence-until-marriage message to include a variety of markers students experience from childhood to young adulthood. Resources supporting this new emphasis will guide parents and church leaders to take advantage of these markers and treat them as teachable moments on purity.

"Walking the path of purity is not easy, but it's the right way," Hester said. "After careful consideration through interaction with student workers and students, we realized that this emphasis [True Love Waits] has often been viewed as a one-time event emphasis."

True Love Waits is a process, Hester explained, noting that the new emphasis will focus on 18 life markers that will provide student ministry workers and parents the opportunity to have conversations about abstinence.

Those markers, among children, include birth and infancy, physical curiosity, starting school, sexual/social development, and "the talk."

For younger youth, the markers are puberty, the 13th birthday, entering the youth group, and the True Love Waits commitment ceremony.

Among older youth, the markers are getting a driver's license, dating (group/first date), exclusively dating, prom/banquet/formal, and high school graduation. For post youth and young adults, markers include college, singleness, engagement, and marriage.

"It's a spiritual development process," as Hester put it.

Also in the new curriculum is a list of purity detours, which include abuse, sexual activity, pregnancy and abortion, pornography, homosexuality, and living together.

"Some of the most meaningful testimonies we have heard have come from students who were sexually active and who made the decision that from this day forward they would practice sexual abstinence until marriage," Hester said.

"We developed a resource early on for these students and for those who may have not lived up to their commitment. The booklet is called *When True Love Doesn't Wait*," he said. "It's been a helpful tool for ministers to share with students to help them get back on track and work through the issues of forgiveness, guilt, blame, and restoration."

"The practical steps in the booklet guide them to live with the consequences of their decisions and make a new promise of purity."

TLW 3.0 provides advice on how to handle the detours and get back on the path of purity. To compare the new curriculum to the original material, LifeWay noted that in 1993 when the True Love Waits movement began, the culture expected teenagers to be sexually active and abstinence was not presented as an option. Christian parents and teenagers expressed concern over teen sexual behavior, and the concern was addressed in

the form of student, parent and church solutions.

The first national display of the True Love Waits movement was on the mall in Washington, D.C., in 1994 with thousands of signed commitment cards from students across the country.

In 2004, True Love Waits resources were updated to adapt to a changing culture. By that time, sexual behavior among teenagers was different and abstinence was seen as an option. The use of the word and idea of purity expanded the view of abstinence, and a significant number of teenagers were expressing their commitment to purity and abstinence publicly.

A 10th anniversary celebration of True Love Waits was held in Nashville in 2004, and at the summer Olympics in Athens that year students gathered for an international True Love Waits rally.

In 2010, True Love Waits is being revamped again to support the current generation of students and to assist parents in guiding their children along the path of purity.

During the National Youth Worker's Conference, Seth Buckley, student minister at First Church in Spartanburg, S.C., introduced Jeff and Angie Rosenlund and their daughter Teal.

The Rosenlunds, members of First Church in Spartanburg, spoke about how True Love Waits impacted their family. Teal Rosenlund, a junior at Clemson University, said she attended a True Love Waits ceremony in 7th grade, but

her commitment to purity came long before the event.

"The True Love Waits ceremony wasn't the big 'a-ha' moment," she said. "I had made a commitment in my heart before the ceremony. I grew up with my parents talking openly about dating, purity, and waiting until marriage to have sex."

"The True Love Waits ceremony was huge because it reinforced everything I had already believed. It was neat to see my peers commit with me. I loved that my parents were there at the ceremony. It just reinforced that we were all holding each other accountable."

Jeff Rosenlund said the key to teaching kids about purity begins with teaching them about God's standards for their lives. "We tried to teach our kids early on, through conversations, lifestyle and Bible

studies, that God's way is the right way," he said.

Rosenlund also said being active in a church helped with teaching his kids about abstinence. "We were disciplined, challenged and taught how to grow as Christians," he said, noting that he and his wife also learned from other parents.

Angie Rosenlund spoke about the importance of the mother's role regarding purity. "One thing I tried to do is make everything comfortable to talk about — hair, makeup, boys, and even sex," she said.

"We had a rule that if you heard a word or saw a gesture, come home and ask us. We wanted to be approachable. We are here to help them figure out God's way."

Editor's note: For more information about True Love Waits, visit www.truelovewaits.com.



CELEBRATING TLW — South African students march through the streets of King William's Town to let the town know they believe true love waits. The country's government has agreed to promote the abstinence-only program as sponsors prepare to upgrade the program to True Love Waits 3.0: A Path of Purity. (BP photo)

Abortion drug anniversary marked by discovery of more deaths

WASHINGTON (BP) — Use of the abortifacient RU 486 has resulted in the deaths of two more American women than was previously reported, it was revealed two days after the 10th anniversary of the abortion drug's approval in this country.

Officials with the Centers for Disease Control and Prevention (CDC) acknowledged the deaths of a 29-year-old woman in 2008 and a 21-year-old in 2009 in a letter that appeared in the Sept. 30 online issue of *The New England Journal of Medicine*.

Their deaths bring to eight the number of women in the United States who have died after using RU 486, according to the CDC.

The abortion drug reached its 10th anniversary in the United States with the news that it has not proved to be as popular as its proponents expected, *USA Today* reported. The Food and Drug Administration (FDA) approved RU 486 for U.S. marketing on Sept. 28, 2000.

RU 486, also known as mifepristone, is used as the first part in a two-step process in the first seven weeks of pregnancy. Mifepristone causes the lining of the uterus to release the embryonic child, resulting in his or her death. A different drug, misoprostol, is taken two days after mifepristone and causes a woman's uterus to contract, expelling her dead baby.

"Abortion proponents claim that abortions should be 'safe, legal and rare,'" said Jeanne Monahan, director of the Center for Human Dignity at the Family Research Council. "Yet RU 486 use is increasing and its safety record is entirely dubious, as these two deaths prove."

More than 1.2 million American women have used RU 486, U.S. marketer Danco Laboratories reported, according to *USA Today*. The drug is used in 20% of U.S. abortions performed in the first seven weeks of pregnancy, said Lawrence Finer of the Guttmacher Institute, an abortion research organization, the newspaper reported.

Yet, Finer said, "We haven't

seen as much expansion in terms of where one can obtain it as we thought we might."

In 2009, Finer co-authored a report in the journal *Obstetrics & Gynecology* that said, "Mifepristone has not brought a major improvement in the geographic availability of abortion." No abortion provider is available in 97% of non-metropolitan American counties, according to the Abortion Access Project, *USA Today* reported.

The FDA approved in mid-August what pro-life advocates describe as another abortion drug. The agency gave approval to "ella" as emergency contraception, saying it functions primarily to restrict or postpone ovulation.

Pro-life organizations, however, say ella is more closely related to RU 486 than to emergency contraceptives Plan B and Next Choice, which are already on the market.

The FDA approved ella as emergency contraception, "despite the fact that it shares an almost identical chemical make-up and identical modes of action with RU 486," Monahan said.

"Given the strong resemblance, there is reason to believe that the negative side effects will also be similar. Women should not be the 'guinea pigs' of the abortion industry or the government."

RU 486, or mifepristone, is marketed under the brand name Mifeprex in the United States.